

had established themselves very comfortably and allowed themselves to be fed by the old robins!"

"That is one of the best ornithological stories I have ever heard," said Goethe. "I drink success to you, and good luck to your investigations. Whoever hears that, and does not believe in God, will not be aided by Moses and the prophets. That is what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of His endless love, and has intimated even in the brute, as a germ, that which only blossoms to perfection in noble man."

While we thus conversed on good and deep matters over our dinner in the open air, the sun had declined towards the summit of the western hills. We drove quickly through Jena; and after we had settled our account at the "Bear," and had paid a short visit to Frommann, we drove rapidly to Weimar.

Thursday, October 18

Hegel—whom Goethe esteems very highly as a person, though he does not much relish some of the fruits produced by his philosophy—is here. In his honour, Goethe this evening gave a tea-party, at which was also present Zelter, who intended to depart to-night.

A great deal was said about Hamann; with respect to whom Hegel was chief spokesman, displaying a deep insight into this extraordinary mind, such as could only have arisen from a most earnest and scrupulous study of the subject.

The discourse then turned upon the nature of dialectics. "They are, in fact," said Hegel, "nothing more than the regulated, methodically cultivated spirit of contradiction which is innate in all men, and which shows itself great as a talent in the distinction between the true and the false."

"Let us only hope," interposed Goethe, "that these intellectual arts and dexterities are not frequently misused, and employed to make the false true and the true false."

"That certainly happens," said Hegel; "but only with people who are mentally diseased."

"I therefore congratulate myself," said Goethe, "upon the study of nature, which preserves me from such a disease. For here we have to deal with the infinitely and eternally true, which throws off as incapable everyone who does not proceed purely and honestly with the treatment and observation of his subject. I am also certain that many a dialectic disease would find a wholesome remedy in the study of nature."

We were still discoursing in the most cheerful manner, when Zelter arose and went out, without saying a word. We knew that it grieved him to take leave of Goethe, and that he chose this delicate expedient for avoiding a painful moment.